

## POETRY.

The following beautiful lines, which we clip from the National Intelligencer, are no doubt, the production of our gifted friend, the Rev. R. R. GURLEY.—[ED. N. A.]

WASHINGTON, Oct. 9, 1839.

GENTLEMEN: For many years past, and particularly during a recent visit in the far South, I have listened to the notes of a sweet and rearing songster, of the name of which I was ignorant until I discovered it in Audubon and Wilson. I was pleased to observe that these writers have been charmed equally with myself by this bird, and described it under the name of *Wood-thrush*. The following lines were composed on my passage up the Mississippi, near the shores of which, in Mississippi and Louisiana, I had often paused amid silent and shady places to catch the notes of this sweetest bird. You are at liberty to do as you please with them.

With great respect, gentlemen, your obedient servant, G.

### TO THE WOOD THRUSH.

O sweetest bird that spreads the wing,  
A spirit blest ere thou dost sing,  
From spheres of light come down to bring  
The joys of immortality.

In the thick wood's most darksome shade,  
Whist Nature breathes life to hear,  
And silence seems the homage paid,  
Thou pour'st thy love's notes soft and clear.

Where modest streamlets steal along,  
And flowers their beauty seek to hide,  
I catch thy soul-enchanting song,  
And feel how poor man's art and pride.

So tender, delicate, serene,  
As the pure sun's rays of even,  
With diamond smoothness bright and keen,  
Tearing amid the lyres of Heaven.

When Orpheus woke his magic lay,  
(As ancient poets wondrous sing)  
Fierce, savage beasts forsook their prey;  
Birds, trees, and stones, a charmed ring.

Stood round entranced, and drank the strain  
That tamed all passion, fear, and strife,  
Smooth'd heart-corroding care and pain,  
And round the slumbering dead to life.

No charm of that so wondrous lyre  
That smoothed rude Nature's rugged face,  
And touched with love's celestial fire,  
The wild and barbarous of our race.

Could I sooth my heart to such repose,  
When worn by guilt or fear or wrath,  
As thy dear song when evening throws  
Her dusky mantle o'er thy path.

Soon as his first and brightest beam  
Beams her meek, pensive brow above,  
Thou meet'st her smile with angel hymn,  
All sweetness, gentleness, and love.

While mid her auburn tresses glow  
Bright changing hues of day's decline,  
Her heart can feel, her fancy know,  
Her melody so rich as thine.

When unweild skies o'er earth are spread,  
And peace and joy their wings expand,  
Or thund'ring clouds in awe and dread,  
The hills and forests trembling stand.

In grove or glen is heard alone,  
Be Nature's aspect dark or fair,  
Thy sweetly virtue-cheering tone,  
To temper joy or quell despair.

When the scorn'd Jew by Babel's side  
His sad harp on the willows hung,  
How, captive, can I sing, he cried,  
The songs I once in Zion sung?

From out the weeping branch's there,  
Thy song to him had seem'd divine,  
And quickly had he snatch'd that harp  
To greet old Salem's hallowed shrine.

Oh, fondly full of love to me,  
Lone wanderer on life's desert shore,  
In storm or calm, in gloom or glee,  
Thy song of strangely soothing power—

Of power to light hope's faded eye,  
To hush disquietude and rest,  
And fill the dreamer of those that die,  
With visions of the pure and blest.

## THE BURMAH.

Burma is the first native power in Further India, and is second in all the East, only to China. Within and around her are a hundred tribes of people, over none of whom is her influence less than that of France over the small States of Europe.

The Burman language is remarkably dissimilar to the other languages of the East. The character is beautifully simple, and is written with facility. There are eleven vowels, and thirty-three consonants; but about a thousand characters must be used in printing, in consequence of the numerous combinations. The structure of the language is natural, but very unlike the English. All pure Burman words are monosyllables, and there are no inflections to any parts of speech.

It is very singular that in Burma, as with us, time is divided into weeks, of seven days each, and what is also remarkable, the days are called from the planets as ours are. Thus they name the first day of the week from the sun, the second from the moon, the third from Mars, the fourth from Mercury, fifth Jupiter, sixth Venus, and seventh Saturn. It is the same in Siam. There are no instruments for keeping time.

The Burman year consists of twelve lunar months, making the year only 354 days long. To supply the deficiency, a whole intercalary month is introduced every third year. In numbering the days of the month, they go no higher than fifteen; that is from new moon to full, and from full moon to new. [Query—if there be only fifteen days in a month how is it that there are only 12 months in a year? Or are the numbers repeated in each month?] There are some days for public worship in every lunar month, viz: at the new and full moon and seven days after each: so that sometimes their Sabbath occurs after seven days, and sometimes after eight. Neither law nor religion requires the observance of any Sabbath, and business is carried on as usual every day by every one. It is meritorious to observe the day, by attending the usual time at the Pagoda, but not sinful to disregard it.

The common rate of interest in Burma, when collateral security is deposited, is two or three per cent a month; when there is no security, four or five per cent. If the interest become equal to the principle, the debt is cancelled; creditors, therefore exact new notes from their debtors every few months, if the interest be not paid.

Persons borrowing money mortgage themselves when unable to give other security, and thus become servants to the lender till the money is paid. The master has power to inflict corporal and other punishments on bond servants, as on other slaves, but not to the extent of drawing blood. Fathers may pledge their wives and children for money borrowed, or, in other words, sell them,

as the money is often taken up without the intention of payment.

The progeny of servants are free.—A female slave, who bears a child of which the master is father, is herself free. If she choose to remain with him, he is obliged to support her as wife.

Though remarkably united in their religious notions, Burmans are not entirely accordant. They have arisen, the chief of which is that of Kolan, who are said to be numerous and daring. Kolan was a reformer, who lived out 50 years ago, and taught a semi-atheism, or worship of Wisdom. Many of the nobles said to be of this sentiment. Most of the Burmans are near Ava, they are called Paramats. They discard the worship of Images, and have their priests not sacred books. There is also in Burma a considerable sect, who maintain that there is one eternal God, who has manifested himself in the different books.—They deny the immortality of souls, and affirm that at death the future state of every human being is eternally fixed. They worship images of Gaudama, as images to remind them of the deity. They ve, however, Lyongs and priests and conform all the Burman usages though rejected as heresies by their countrymen.

Foreigners are allowed in Burma, the full exercise of their religion. They may build churches, have public processions &c. without molestation. But no nation can be more intolerant to its own people, for no Burman may join any of these religions under the severest penalties. They are under the strictest surveillance, and to become Christian openly is to hazard every thing, even his life.

The sacred books of the Burmans are all written in what is now called dead language; therefore they can only be read by the learned. They are comprised in three divisions, or books, viz: Jhoke, Winnee, and Aheemah. Each of these is divided into distinct books, or sections. The whole is called *The Bedagut*. Entire copies are rare, but parts of those works are not rare. Some are truly elegant, the leaf being covered with black varnish, as fine and glossy as enamel, and over this the words written in gold.

The leaves which are narrow, are not unrolled like our books, but are strung on a cord and would be a valuable contribution to European literature, if some of our missionaries, who have studied the Pali language, in which the Bedagut is written, would undertake a translation of the whole or more important parts. A very considerable portion of these sacred books consists of stories of the life and acts of Gaudama, in his various transmigrations, and might be omitted. Of these narratives there are five hundred and fifty.

translation of half a dozen of them, as a sample, would be sufficient for the present. The ideal parts are far superior to the Koran. The priests called in the language of Burma in gyees, are not a caste or hereditary race, but any man may become one. The proportion is out one to thirty of the laity. By the sacred books they are bound to celibacy and chastity, and they must not so much as touch a woman, or even a female animal, or any thing a woman's worn. As marriage is unholy, they have thing to do in uniting man and wife. It was difficult to reconcile converts to the practice of the missionaries in this respect, it seemed to be absolutely absurd. Secclusion, poverty, contemplation and indifference to all worldly good evil, are required in the priesthood. In eating, priest must inwardly say, 'I eat this rice not to ease my palate, but to support life.' In dressing himself he must say, 'I put on these robes, not to be vain of them, but to conceal my nakedness.' And in taking medicine he must say, 'I take recovery from this indisposition, only that I may be more diligent in devotion and virtuous pursuits.' Few of them preach and that but seldom. In public worship they have no services perform. When present on religious occasions, they set cross-legged in a row, and each held up before him his large circular fan, to prevent distraction, and to avoid seeing the women. A priest may return to a secular life if he pleases. In most cases, young men become priests for the purpose of education. Sometimes men it because they thereby become divorced from their wives: in which case they soon return again to secular business. The priesthood is a regular hierarchy, having one great chief or archbishop, four subordinate grades, in power and dignity. Ava, with a population of 200,000 souls, has 20,000 priests.

THE BURMAN LANGUAGE.—The subscriber is now receiving large supplies of seasonable Goods, which, style, variety, and reasonable prices, will compare favorably with any in the District. They consist in part of—Cloths and Cassimeres, of all colors and most approved styles.

Cassimeres, 50 pieces, drab, mixed, blue, striped, &c. Vestings, silk, satin, cut velvet and Valenciennes Merinoes, French and English, a complete assortment Bombazines, black and blue-black, single and double width.

Calicoes, British, French and American, all prices. Flannels, imported and domestic, all colors and prices. Mouselines, a well selected assortment of new styles. Silks, plain and figured Gros de Naps, white and colored. Satin, and superior black Italian Lustres.

Shawls: rich 6-4, 7-4 and 8-4. Cashmere Shawls: 6-4, 7-4 and 8-4. Blanket do. Also, Thibet Scarfs. Hosiery, men's, women's and children's, in great variety. Blankets: 9-4, 10-4, 11-4 and 12-4 Rose and Whitney Blankets.

Also, Green Ballo, Keokuk and Kentucky Jeans. Furniture, plain and figured Swiss Muslin. Corded Shirts, plain and damask. Linen cambric and Silk Handkerchiefs. Ladies' and gentlemen's kid, silk and vicioria Gloves. Marcelline Quills, Tickings, Penitentiary Blinds. Cotton Chees, Canton Flannels. Lambwood Shirts and Drawers. 5 cases superior Shirts and Sheetings, &c. &c. Also, 1 case superior Hosiery, and a small lot of superior Florence Braid Bonnets. All to be had of

JAMES B. CLARKE, Opposite Centre Market, and No. 2 from 5th street. Sept. 21—31

GENTLEMEN'S WEAR.—We offer for sale—Superior cloths, cassimeres, satinetts. Flannels, vestings, baizes, hosiery jeans. Lambwood shirts and drawers. Silk handkerchiefs, gloves, &c.

Sept. 25—31 A. W. & E. J. TURNER.

DESIRABLE GOODS.—We have this day opened, in addition to our former Stock—1 case 60 pieces rich Mouselines, new style, and very beautiful.

25 pieces Indian Satins, 25 inches wide. 1 case Mouselines and Linen Cambric Handkerchiefs. 1 do. Tape bordered do. 10 pieces Welch Flannel, beautiful qualities. 10 do. fine Damask Diapers, remarkably cheap. 25 do. 6-4, 8-4, 10-4 and 12-4 Linen Sheetings. 25 dozen Silk Hosiery, assorted qualities.

50 do. Children's Stockings, all sizes. 15 do. Boys and Youth's Thibet Gloves. 10 pieces plaid Cashmere, a beautiful article for children's wear. ALSO:—Receiving every day, Carpets, all kinds.

Sept. 23 BRADLEY & CALETT.

### JOB PRINTING.

of all descriptions, executed at this office.

## THE OBLIGATIONS OF THE WORLD TO THE BIBLE.

This is the title of a work, containing a series of lectures to young men, by Gardiner Spring, D. D., pastor of the Brick Presbyterian Church of New York.

These lectures have all the characteristic excellencies of their accomplished author. Their leading aim is, to exhibit the indebtedness of mankind to the influences of the Bible. Many of the topics, though trite in themselves, are invested with fresh charms, by the originality, force and enthusiasm of thought with which they are discussed.

We have space at this time for only an extract. The author, after giving a brief history of slavery as it existed under the Hebrews, and still existed at the promulgation of Christianity, has the following remarks, which commend themselves to every dispassionate mind. Let the accusing, impatient Abolitionist, read and take from them a lesson of Christian charity.

"Such was the condition of slavery in pagan lands. Such was essentially its condition when God called Abram from an idolatrous country, to make him the founder of the Hebrew State. Such was its condition when God gave the moral and civil law to Moses on Sinai and in the wilderness. Such was its condition when Nehemiah, the Hebrew reformer, a man of no common integrity and boldness, roused the minds of that degenerate community to a conviction of their violated obligations. Such was its condition when the Saviour descended as the great Teacher of men, and when his Apostles so faithfully and fearlessly published and enforced the great truths and duties of the Christian dispensation. Such was its condition during all the progressive revelations which God gave to men down to the period when the sacred canon was completed. Slavery most certainly had existed, and still existed in its worst forms, and with all its most fearful and appalling attendants and consequences. It existed extensively among the Jews, even down to the days of the Apostles. Tacitus mentions that there were 20,000 slaves in the army of Simon when Vespasian was marching against Jerusalem.

"Here then, in view of these plain and affecting facts, we propose a grave question. How did the Scriptures treat this solemn subject? What is the course which Moses and the Prophets, Christ and the Apostles, pursued in relation to this deeply interesting matter?

"It is not difficult to conceive of a course which they might, and in the judgment of some, perhaps, ought to have adopted. They might have reasoned thus—Slavery is wrong. No man, no set of men, have a right to deprive another of his personal liberty. The obligation of service at the discretion of another is void. Without the contract, or consent, or crime of the servant, such an obligation is, in all cases, sinful. All men are born equally free and independent, and have the same right to their freedom which they have to property, or life. In all its feature, the whole system of slavery is utterly at war with the law of nature and the law of God. Justice and humanity shrink from it. It is unjust in the same sense and for the same reason, as it is to rob, to steal, or to murder. It destroys the lives, depraves the morals, corrupts the purity, and ruins the souls of men. It discourages industry, makes a mockery of the marriage vow, shuts out the light of religious truth from more than one-half of mankind, and reduces them to a degradation below the dignity and responsibility of intellectual and immortal beings. It is an evil, therefore, that may not be endured. The owners of slaves must every where be denounced as wicked men. They must be held up as the objects of public censure and obloquy. They are giants of cruelty and crime. They are men-stealers, robbers, pirates, and may no more have a place in the Church of God on earth, than they can be admitted into the kingdom of heaven. The system of which they are the abettors must be put down. No matter by what revolutions in Church or State; no matter by what agitations, or insurrections: it must be put down. It is a sin, and cannot be abolished too soon. Duty is ours—events are God's. No matter how disastrous the consequences of arresting it, be they what they may!

"Such a course as this, I say, the Bible might have recommended. And why did it not recommend such a course? It was not from inadvertence, because it frequently adverted to the subject. It must have been from design.

The evils of slavery were under the eye of the Sacred writers, and met them every where. They were wise and good men, and under the plenary inspiration of the Holy Ghost. They were divinely instructed in the best method of fulfilling their great commission, and of carrying the designs of it into execution. The great Author of the Bible exercised his wisdom in this feature of his revelation as well as in every other. Nor can it be doubted by any, except those who would invalidate all confidence in his word, that he has selected the best method of instructing the world upon this important subject. There was in the nature of things, but one *test method*; and that method was, not only known to God, but he was under a moral necessity of adopting it. Those who find fault with the instructions of the Bible in relation to slavery, directly arraign the rectitude, goodness, and wisdom of Him who does all things after the counsel of His own will. Nor may it be supposed there was any want of sensibility in the sacred writers to the deplorable state of the slave population. Nor did they want firmness and energy of character, but were every where bold, determined, and steady to their purpose. They were never rash, but never fearful of exposing themselves to the swelling, menacing tide of the corrupt propensities and passions of men, nor hesitated to do all that they could for truth and right, for Religion and virtue, for order and happiness, and for the protection of the oppressed, however formidable the opposition they met with, however great the sacrifices, or however imminent the danger. The reason why they did not pursue the course to which we have referred, must have been that it was not the true and right course. It was neither right in itself, nor best for the master or the slave, for the Church or the world.

"What then was the course which the Bible pursued? In giving this book to mankind, its wise and benevolent Author undertook the work of a great reformer. His object was to benefit the world, and subdue it ultimately by himself, by setting in motion a series of moral influences, that were silently to operate for good among the nations, and gradually to renew the face of the earth. His plans were vast and magnificent, and would not be accomplished in a day. Nor did he fail to count the cost of the enterprise. If there were evils in human society, he modified and mitigated them, because to have done more, would in the end have been to accomplish less. If there were existing institutions, long and deeply imbedded in the frame of human society, the abuse of which could not be deplored, he so regulated the institutions themselves, as to sever them from their abuses, while he breathed into his moral instructions and government, a spirit that should finally eradicate all evil, and fill the earth with holiness and salvation."

GOVERNOR'S HOUSE, MONROVIA,  
August 10, 1839.

MY DEAR SIR:—You will be surprised to receive this by the slave schooner Euphrates, and probably your surprise will not be lessened when you know that this slave is a prize sent to the United States under my orders for trial. I am not ignorant of the responsibility I have assumed in seizing a vessel under American colors, not actually having slaves on board, but my heart is sick with the daily exhibition of my country's flag protecting this traffic, accursed of God, and loathed by all good men, and I am determined to know, even at my own risk, whether the American Government will act in defence of her honor and the interests of humanity when fairly brought to the test.

The Euphrates is one of a number of vessels whose names I forwarded in May last to the Secretary of the Navy as engaged in the slave trade, and awaiting their cargoes of human beings on this coast under American colors. All the others mentioned at that time in my communication to Mr. Paulding have sailed with full cargoes of slaves for the Havana, and the Euphrates was on the eve of embarking between three and four hundred slaves at New Casters, when most providentially, as I must think, she fell into my hands and was detained.

From the description received of this vessel from British officers who had examined her, I ordered her away on her touching here in May last, forbidding her at the same time from again appearing in our waters. Some time afterwards she anchored again in our roads, and had I been in a condition to capture her then I should have done so, but I was obliged to content myself with ordering her off again. The very next week she was boarded by H. B. M. ship Harlequin in Bassa Cove, while in the act of filling her water leaguers, of which she has thirty on board. So strong was the evidence of her guilt, that the commander of the Harlequin, Sir Francis Russell, though aware that the American flag protected her against him, would not let her go, but brought her up here and delivered her to me. Besides, the *prima facie* evidence of her character exhibited by her water leaguers, (which in every case is considered abundant to ensure the condemnation of Spanish and Portuguese vessels.) I had collected such an amount of testimony, and knew so well the character and business of the vessel, that I could not, without doing violence to my conscience, allow her to depart on her nefarious voyage, but kept her to be sent home and tried.

You will see from the copies of depositions I have taken in this case that there is not the smallest doubt of this vessel being a slave trader—indeed, the captain does not deny but that was the object of her being brought to the coast, though he attempts to justify himself on the ground that she has not yet had slaves on board, and that he should have left her with her colors and papers as soon as he should have sold her. But the truth is, she is owned at New Casters by a regular slave trader, and this fellow, Captain Molau, is only a sham owner, using the sanction and protection of the Am-

erican authority to carry on his vile traffic. She has been boarded fifteen times by British cruisers, two or three times carried into Sierra Leone, and carried in court only on the ground of her being under American protection. He is as well known on the coast for a slave as any vessel ever in these waters, and it will be a hard case if she cannot be condemned.

Fearing that you might be possibly away from Washington, I have sent copies of the depositions to Mr. Cresson, and consigned the vessel to his care, (until she is turned over to the U. S. Marshall,) requesting his attention to the business. But I hope you may be at home to give your personal attention to this matter, so interesting and important to me. Indeed, the acquittal of the vessel might amerce me in damages I could illly meet, but this holy warfare against the slave trade calls for some risks. Could you see, my dear sir, as I see, the multiplied miseries that this devilish traffic is daily inflicting upon this unhappy country, you would, like me, forget every pecuniary consideration in your desire to destroy it. At this moment the whole country along the northern bank of the St. Paul's river is involved in bloody wars. Whole districts are laid waste; towns are burned. The old and the young who are unfit for the market are butchered, and hundreds and thousands are driven in chains to the coast, or compelled to fly the country. Within the past month a whole tribe, including several kings, have fled their country and come to us for protection. But I cannot tell you the ten-thousandth part of the evil. Fire, famine, blood and chains are the necessary elements of the slave trade, and every conceivable combination of these elements are daily produced in this wretched land. Oh, my country! how enormous is thy guilt in this matter—how deep thy debt to poor Africa!

I must now call your attention to another important occurrence in our recent colonial operations against the slave trade. Little Bassa, as you are aware, has been for years the theatre of considerable business, carried on both by the colonists and foreigners, and the subject of colonial jurisdiction over the country has been the theme of much discussion here and in America. But, though the right of soil claimed by the Government here last year was questioned by the Board, (and, in my opinion, justly,) I believe they have never forbid the right of jurisdiction, which has been clearly acknowledged as belonging to the Colony in several treaties with the native princes and headmen. On my arrival here in April last, I assumed the right of our jurisdiction over the territory along the seaboard, as to foreigners especially, as indisputable, and ordered a slave who had established himself there to leave within a given time on pain of having his property confiscated. This trader had been some months here, and had been ordered away in November previous by Mr. Williams, the acting governor, and again a short time before my arrival, both of which orders he treated with contempt. To my message, however, he saw fit to return a very courteous answer, promising obedience, but alleging the want of a suitable vessel to remove his goods, and requesting time for that purpose. I replied that suitable time would be granted on condition that he desisted from the further prosecution of his business, and again positively forbade his buying or selling slaves while he remained there. About the same time an English trader established what is here called a factory for regular trade, and put a small amount of goods ashore in charge of a native factor. Him also I ordered off, and threatened the seizure of his goods in case of refusal. He treated my message with great rudeness, and positively refused to leave. The slave in the mean time having obtained renewed assurances of protection from the native princes, began to enlarge his operations, by extending his baracoon, adding to his stores, and making every arrangement for a large and permanent establishment. And to my further remonstrances he now paid no attention, feeling himself too strong and well backed to fear my authority. In this juncture I could not hesitate as to the course to be adopted, and determined at once to maintain the rights of the Colony at all hazards. My arrangements were soon made, and, without any previous intimation of my design, I ordered a military parade on the 18th ultimo at 7 o'clock, P. M. When the men were assembled, I stated to them briefly what had occurred, and declared my intention of proceeding immediately against those foreign violators of our laws. To my call for forty volunteers who were willing to hazard their lives in defence of the Government a ready response was given, and I had the pleasure of soon seeing my number more than complete. The next day I despatched an order to New Georgia for twenty-five volunteers to be ready that evening if required, to join the Monrovia. These faithful fellows, (recaptured Africans,) who are ever ready at the call of their adopted country for any service, turned out to the number of thirty-five, and reported themselves ready for instant duty. I then chartered two small schooners, which, with the Government schooner Providence, were to proceed with a supply of ammunition by sea, and be ready on the arrival of the land force to co-operate in such manner as might appear advisable.

These measures were taken on Friday and Saturday, (the first intimation of the expedition having been given on Thursday evening,) and on Monday morning, the 22d ultimo, at 9 o'clock, the men took up the line of march under command of Mr. Elijah Johnson, (the veteran hero of the memorable defence of Monrovia,) and in a couple of hours afterwards the little fleet put to sea in gallant style, though a strong head wind and heavy current prevented their passing the Cape that day.

Mr. William N. Lewis, the Marshall of the Colony, was charged with the direction of the expedition, and in the execution of my orders, (which were strictly of a civil character, as you will see by referring to documents Nos. 1 and 2,) was only to employ the assistance of the military force in the last extremity. In my addresses to the men I took the greatest pains to impress upon them the idea that the expedition was not for war or plunder, but solely to sustain a civil officer in the discharge of an important duty. And I enjoined upon them the duty of orderly deportment, obedience to their officers, and the strictest discipline, particularly in reference to the property and feelings of the natives through whose country they might pass. When the men were formed in line, and ready to march, I found the number had swelled to about a hundred, so great was the enthusiasm in favor of the expedition.

The wind continued unfortunately to blow up the coast the whole of Tuesday, and on Wednesday morning, to my consternation, I saw our small vessels putting back around the Cape, having been about sixty hours in vain attempting to get to sea. You may imagine my feelings at that moment; I can never describe them. The worst apprehensions for the fate of the expedition filled my mind. Thus deprived of the assistance of the schooners, their small supply of ammunition and provisions would soon be exhausted in an emergency, and they might be left in the midst of enemies without the means of resistance or retreat. It was at this moment of gloomy forebodings that Sir Francis Russell arrived and put the fine, fast sailing schooner Euphrates into my possession. My plan was adopted on the instant, and, landing her captain and crew, I went on board with arms, ammunition, &c., and proceeded immediately in person to Little Bassa. Within two hours and a half of the time I received her papers, I had her under way in her new service, from the harbor. At daylight on Friday morning, the 26th ultimo, we were at anchor off Little Bassa, and before we could distinguish objects through the early dawn on shore, I despatched a canoe to learn the state of affairs, and to acquaint our people with the news of my arrival. In a few moments the opening day began to reveal a scene of thrilling and fearful interest. In the midst of a small opening in the forest about a hundred and fifty yards from the beach stood the baracoon. A circular palisade fence about ten feet high, enclosing some half dozen houses of native construction, from the sides of which we could distinctly see the flashes of guns following each other in quick succession, while from the woods around a continuous blaze burst forth toward the baracoon from every quarter. Here was war in open view closely and fiercely waged; but of every thing else we could only form conjectures whether our friends were in the baracoon or the woods—the besieged or the besiegers—was matter of the most anxious doubt. Soon, however, we were relieved from one source of anxiety by the return of the krooman, who had landed a short distance below the baracoon, and obtained information from the Kroomen there of the progress of the battle. His first words were, when within hailing distance, "Dem live for fight dare now. 'Merica man had baracoon—countryman lib woods all round—fish men stay back. Pose you go shore, Gobenno, you catch plenty balls." It was now a matter of some doubt what course to pursue. The Euphrates was well known as a slave, and should we attempt to land in a body, our own people, taking us for Spaniards coming to reinforce the enemy, would certainly fire on us, and perhaps retreat from the baracoon. To convey information to them, then, and learn their position and wants was an object of the first interest. An American seaman volunteered to carry a letter to the baracoon. I told him it was a mission of danger. He answered, "Never mind, I will go." Accordingly, I despatched him with a note to the commander of our force ashore. As I had foreseen the appearance of the Euphrates had caused great alarm among our people, and when they saw a second canoe from her landing a white man, it was at once concluded that it was for the purpose of conveying measures with the natives for a combined attack on the baracoon. Consequently, Mr. E. Johnson made a sally from the baracoon to cut off the white man, and most providentially, he had just landed and fallen among the enemy, who, discovering his real character, were about to despatch him with their knives, when Johnson's party rushed furiously upon them and compelled them to a hasty flight. The fellow who held the sailor, and who was busy with his knife at his throat, was shot down, and the poor sailor was thus happily released at the last moment. After the canoe left with my letter, I became so impatient to give those ashore our assistance, that I could not wait the return of the canoe, but, having watched her till she was beached, and knowing if successful she would have conveyed information to our friends before we

[CONCLUSION NEXT WEEK.]